



# NGĀTI RUA TE WHAKATŌHEA



Nā Mereaira Hata i kohikohi ngā kōrero  
Nā Te Piki Amoamo raua ko Mereaira Hata ngā whakaahua  
Nā te pūtea a Mā te reo, Te Taura Whiri i te Reo Māori i tautoko





## INTRODUCTION

Te Whakatōhea iwi has a rich history and sharing our history with whānau and their children is important. Reaching beyond the horizon to learn about our people is knowledge that was meant to be shared.

To educate ourselves, makes good sense. Not everyone can make it back to the marae to attend wānanga and not everyone has access to this information. Of the sources that are available, they are scattered and hard to find. Not everyone has the time to search for it, let alone find what they are looking for in one place. This is a small start but hopefully, not the end.

It also makes sense to help educate the educators who are teaching our children in Ōpōtiki. After all, Ōpōtiki is at the heart of our history and the people still living there are the ‘ahi kā’ who keep our ‘home fires burning’. Although they would never say it, let us appreciate the ‘ahi kā’, for they keep our marae looking beautiful, they look after our own interests when we cannot be there, and they celebrate and mourn on our behalf when we do return home. The input and feedback from the ‘ahi kā’ into this project has been invaluable.

I approached the marae committee in March last year to share my ideas to write a book, not a big book, in fact a booklet. They supported the idea hands down. Feedback from the ‘ahi kā’ helped to develop the contents as well as trialling the prototype before it went to the printer. I also sought and received help from the Whakatōhea Māori Trust Board to assist with the dissemination of this booklet. The cost of printing and postage was paid for by the grant from Mā te Reo, Te Taura Whiri i te Reo Māori. This is one of 3000 booklets and every person registered on the Ngāti Rua beneficiary roll at the Whakatōhea Māori Trust Board has been sent a copy. The remaining copies were distributed to local marae, local kōhanga reo, local primary schools, local early childhood centres, the Ōpōtiki College and the Ōpōtiki Public Library to assist kaiako, teachers and parents to learn and promote our own local history.

This is a bilingual resource in both the English and Māori languages. To fully appreciate the contents of the Māori text, further study is recommended because not everything has been translated word for word. All text and historical content has been quality assured by Te Riaki Amoamo who is a respected local kaumatua with expertise in local knowledge including tribal history for Te Whakatōhea and Ngāti Rua. Herehere McCorkindale who is also Ngāti Rua and Te Whakatōhea descent has assisted in the quality assurance process too. She is respected for her knowledge about Te Whakatōhea history, in particular within the education sector. Te Kāhautu Maxwell also a descendent from Te Whakatōhea, is a senior lecturer at the University of Waikato and has helped to correct the grammar and use of Te Reo Māori. The inspiration for writing this book comes from my granduncle, the late Tīwai Amoamo.

*“E hika mā,  
E ako koe ko wai koe? Nō hea koe?  
Āpōpō ka manene i te whenua”*

*“My people,  
Learn who you are and where you come from  
Tomorrow you will disperse across the world”*



Robyn Hata shows the expanse of the horizon from the summit of Kapuārangi



Whānau and mokopuna and from Nukutere kōhanga reo, Ōmarumutu marae.

Mereaira Hata  
Ngāti Rua/Te Whakatōhea  
19 October 2007



*Ranginui-ā-te-Kohu*  
*Ngāpoupereta = Rēpanga*  
*Ruamatarangi*  
*Ruamatanui*  
*Ruamataiti*  
*Ruataurau*  
*Ruaputake*

*Ruakaweka*  
*Ruatakenga*

Hence, the name Ngāti Rua originates from the ancestor Ruatakenga. Before Tūtāmure house, stood a whare that was named Ruatakenga. It had an earth floor and was made from manuka and nikau.

## **TŪTĀMURE**

Hineikauia followed her brother, Rēpanga to the Ōpōtiki district and married Tūtāmure.

Tūtāmure was the son of Hanenepounamu from the Nukutere waka. His father was Hāruataimoana from the Tākitimu waka. The lines of descent from Tamateapōkaiwhenua to Tūtāmure is shown below:

*Tamatea-pokai-whenua = Te Onoonoiwaho*  
*Whaene*  
*Hāruataimoana*  
*Tūtāmure*

Tamateapōkaiwhenua married three sisters, Te Onoonoiwaho, Iwipūpū and Moanaikauia. From the first marriage he had Whaene. From the second marriage, he had Kahungunu and Iranui. And from the third marriage, he had Ranginui. Their home was at Papamoa in the Tauranga district and was close to the sea.

The children were expert fishermen and history records an occasion whereby Whaene hit his younger brother Kahungunu causing the injury of his hands by the sharp fins of a tāmure or snapper. Overcome with humiliation, Kahungunu reported the incident to his mother Iwipūpū. She encouraged him to go east to his sister Iranui.

On his journey eastward, he visited his nephew Hāruataimoana and his wife Hanenepounamu living in Ōpōtiki. When she noticed his wounds, Kahungunu explained that Whaene had caused them thus making him a wanderer. Noting her pregnancy, he remarked that if the unborn child was a boy, then to name him Tūtāmure (pricked by a snapper). Hanenepounamu gave birth to a son and thereby named him, Tūtāmure.

Tāneroa was the sister of Tūtāmure. His fondness for his sister and she for him, was well known. She was very beautiful unlike Tūtāmure. Tāneroa married Rangimainotai and her husband took her to live in his district, south of Gisborne. She was a hard worker and often toiled long hours to satisfy her husband and his people. She often spoke of her people in Ōpōtiki and this made her husband curious enough to visit Ōmarumutu where her family lived. Proudly, she pointed out the industry of her people, causing her husband to return to his district, humiliated. He plotted to kill his wife and gave the instructions for this to happen.

Tūtāmure sought to avenge the death of his sister and waged a war against her husbands' people at Māhanga pā and then Maungaakahia on the Māhia Peninsula. The attack on Maungaakahia was silent, swift and the element of surprise caught the rangatira, Kahungunu off guard. Tūtāmure made his presence known when he declared his own name:

*“Kāore koe i rongo ki te tangata i nōhia te whakarua?  
 Kārangaranga te muri, ka tutū ngā tuatara o Tāmure.  
 Ko au! Ko au!  
 Ko Tūtāmure!”*



Tūtāmure is the whare tipuna at Ōmarumutu marae



Tāneroa is the wharemate and is situated to the left of Tūtāmure



To avoid certain annihilation and as an offer of peace, Kahungunu gave his daughter Tauheikurī as a wife for Tūtāmure. She was very beautiful and had often heard of the gallantry of the warrior Tūtāmure, yet she had not seen him in person. When Tauheikurī was brought before Tūtāmure, instead of choosing him she knelt down toward his younger, more handsome brother, Tamataipūnoa. In alarm, he pushed her toward his elder brother but she clung to him.

Rejected by Tauheikurī, Tūtāmure walked the beach to calm himself. He came across a pool of water and looking into the pool, he glanced at his own reflection. Only then did he realise the reason why he was overlooked by Tauheikurī. Thereafter, the pool was named ‘Te Waiwhakaata o Tūtāmure’ or ‘the mirrored waters of Tūtāmure.’ He returned to his brother and agreed for Tauheikurī to marry Tamataipūnoa but he commanded that he stay in the Kahungunu region and never return to his homeland.

Tūtāmure returned to Ōpōtiki, satisfied that his sister’s death was avenged but still disappointed that he was rejected by Tauheikurī. He harangued his mother for not massaging his features as a baby to improve his looks. Pacifying him, his mother said that there was a more suitable match for him living locally, her name was Hineikauia.



Hineikauia is the dining room situated on the right and is adjointed to the War Memorial Hall

## **ŌMARUMUTU MARAE**

*“Maru ana te marae i te tangata, kāhore he mutunga”  
(The marae is overflowing with people and never ending)*

*(Proverbial saying)*

This proverb was left by our tīpuna as a reminder as to how Ōmarumutu marae was named. Over the years, there have been many different occasions held at Ōmarumutu marae where people gather, discuss, celebrate or even mourn the passing of whānau. The people and the occasions may change but the proverbial saying is timeless. Hence, the saying the marae is overflowing with people and never ending.



Pōhiri during the 100th centenary for Tūtāmure house in March 2001

Ōmarumutu marae is on the edge of the coastal terrace overlooking the sea, with White Island directly in front. It was well known as a favourite kite flying spot when the sea breeze swept in over the terrace-edge. At the northeast corner of the marae on the edge of the terrace is the main ceremonial entrance, through a memorial arch erected in memory of Karera Waaka (Clara Walker), a chieftainess of Ngāti Rua.

The meeting house is called Tūtāmure and was opened in March 1901. Four hundred pounds were raised to build Tūtāmure. The two main builders and carvers of Tūtāmure house were Te Awanui Āporotanga and Tūpara assisted by Waiapu Te Tawhiro, Raimona Pāpuni, Matiu Repanga, Morehu Heremaia, Pōnaho Porikapa, Tauha Nikora and others of the Ngāti Rua hapū. Tūtāmure house measures in size about 48 feet long by 24 feet wide with a porch of about 5 feet deep. It has a carved kōruru, amo, raparapa and a carved head standing in the centre of the porch where the original paetapu once stood. The carved amo are named Amoa and Matahi. The house inside is panelled with plain poupou and fluted lining in the ceiling. The massive ridge-pole or tāhū is shaped out of a single tree that was felled at Ōiratiti, well inland from Ōmarumutu. At the base of each rafter, beautiful expressive colourful paintings tell the history of the house and the Ngāti Rua people.

Renovations on Tūtāmure started in 1984. The entire house was elevated and completely restored. The source of funding came from the Ringatu church which was gathered from Orangipakakino. The tipuna who contributed donations at that time was Tuakana Charles Frederick Leggett, Tu Pene, Amoamo Te Riaki, Himiona Kahika and others. The people who keep the home-fires burning for Ngāti Rua were the main labourers whereas those living away from home assisted.

The dining room is called Hineikauia and it is adjoined to the War Memorial Hall. Both buildings were officially opened on 18 March 1961 in the presence of Lytton J Hanan. The War Memorial hall is completely decorated inside with carvings, tukutuku and kōwhaiwhai all done by local people under the supervision of Pine Taiapa.

During the opening ceremony, a plaque was presented to Ngāti Rua and Whakatōhea tribes by the Auckland branch of the 28<sup>th</sup> Māori Battalion. The plaque is dedicated to both Māori and Pākehā who made the supreme sacrifice with their lives, during the Boer War (1899-1902), World War I (1914-1918) and World War II (1939-1945).



There are two memorial stones at Ōmarumutu marae that have been erected in memory of the soldiers who lost their lives. Lest we forget, they were from World War II and Vietnam: Sgt H. Coleman (Korea), Cpl JT. Coleman, Pte N. Coleman, Sgt M Te Hau OBE. JP. BA, Pte H. Mihaere, Pte K. Mihaere, Pte HO. Coleman, Pte P. Tai, L/C JS. Johnson, Pte. T. Tupara, Pte W. Moore, Pte S. Moore. And from El Alamein in Italy: Pte Peter Tai, Cpl JS Johnson, Pte Jack Tai, Flying Officer JP Morgan.

Ngāti Rua, like other hapū in Te Whakatōhea, have their own flag.

Memorial stone situated to the right of Tūtāmure house

Upokohapa, is very similar in design to the New Zealand national flag yet, there are three significant differences. Firstly, Upokohapa is a red flag, not blue. Secondly, the stars are white, not red. And finally, the words 'UPOKOHAPA' are boldly displayed in white across the bottom of the flag.

There is a protocol that is still maintained with the raising and lowering of the flag at Ōmarumutu marae. When the flag has been raised to fly at half-mast, this is a sign that there is a person lying in state on the marae. It indicates to surrounding neighbours and those passing by that a tangi is in progress. Over the duration of the tangi, the flag is lowered at sunset and raised at sunrise. Once the body has been taken off the marae grounds to continue the journey to their final resting place, only then is the flag lowered and put away – for another day.



## THE TREATY

It is well known throughout the history books of New Zealand that the Treaty of Waitangi was signed at Waitangi on 6 February 1840. Not so well known, is that the same Treaty continued to circulate New Zealand and arrived in the Bay of Plenty in May 1840. There were seven Te Whakatōhea rangatira who signed the Treaty in Ōpōtiki on 27-28 May 1840 and their signatures are shown below:

Memorial stone to the left of Taneroa

\*+ Tauātoro his mark  
 ② Takahi his mark  
 ③ Āporotanga his mark  
 ④ Rangimatanuku his mark  
 ⑤ Rangiharepō his mark  
 ⑥ Āke his mark  
 ⑦ Whakiia his mark

Chiefs at Ōpōtiki  
 May 27<sup>th</sup> 1840  
 May 28<sup>th</sup> 1840

They were Tauātoro (Ngāi Tama), Takahi (Ngāti Ngahere), Āporotanga (Ngāti Rua), Rangimatanuku (Ngāti Rua), Rangiharepō (Ngāti Patu), Āke (Te Ūpokorehe) and Whakiia (Ngāti Ira). The signing was witnessed by James W. Fedarb, Papahia and Wiremu Maihi.

Fedarb added a note at the bottom of the Treaty that the chiefs of Ōpōtiki wanted to signify those who were Pikopo, or Roman Catholic and who were not. The sign of the crucifix indicates that Rangimatanuku, Rangiharepō and Tauātoro belonged to the Roman Catholic church.

In honour to a great chief Te Āporotanga, a memorial stone stands in front of Tūtāmure house at Ōmarumutu marae, overlooking the sea.



The memorial stone is overlooking the Pacific ocean or Te Moana-nui-a-Kiwa



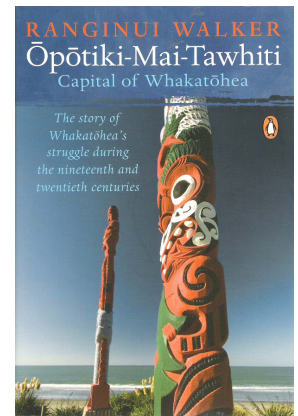
Te Āporotanga

## **LAND CONFISCATIONS OF TE WHAKATŌHEA**

As punishment for the murder of Carl Volkner, the German missionary, and to satisfy settler demand for land, 144,000 acres (58,000 hectares) of Whakatōhea land was confiscated under the *New Zealand Settlements Act*, 1863. Te Whakatōhea lost their best and most fertile land for settlement and the hapū were jammed into the Ōpape native reservation.

This injustice was partially redressed in 1952 when a government grant established the Whakatōhea Māori Trust Board. In 1993, the Justice Minister Doug Graham apologised to Te Whakatōhea and the descendants of Mokomoko who was wrongly accused and hanged for the murder of Volkner in 1865. When the full pardon was granted to Mokomoko, it was placed by his descendants in the Hiona St Stephen's Church in Opōtiki for safe keeping. This act was performed as a symbol of reconciliation between Māori and Pākehā.

The story of struggling to settle the Te Whakatōhea iwi raupatu during the nineteenth and twentieth century is well documented in the book 'Ōpōtiki-mai-tawhiti' by Ranginui Walker (2007). The official book launch took place at Ōmarumutu marae on 28 April 2007. Further reading is recommended to learn about our own Te Whakatōhea history and to seek a full and final settlement that will benefit not only, Ngāti Rua hapū but the whole of Te Whakatōhea iwi and the many generations to come.







## **HE KUPU WHAKATAKI**

*Ko Mākeo te maunga  
Ko Waiaua te awa  
Ko Ūpokohapa te haki  
Ko Ōmarumutu te marae  
Ko Ngāti Rua te hapū  
Ko Te Whakatōhea te iwi  
Ko Tūtāmure te tangata*

He hōnore he korōria he maungarongo ki runga i te whenua he whakaaro pai ki ngā tāngata katoa. He whakamoemiti tēnei ki tō tātou Atua nānā i hanga ngā mea katoa, ā, kāhore tētahi mea i kore te hanga e ia o ngā mea i hanga e ia. I a ia te ora, ā, ko te ora te māramatanga mō ngā tāngata katoa i roto i te pōuri te māramatanga e whiti ana. Hēoi, kīhai i mau i te pōuri. Korōria ki tōna ingoa tapu. Āmine.

Ko te mihi tuatahi, ki tō tātou kaihangā. Koia te tīmatatanga, koia te whakamutunga o ngā mea katoa.

Ko te mihi tuarua, ki ō tātou mate. Ko rātou mā kua whetūrangitia, kua haere ki tua o te ārai, moe mai rā, moe mai rā. Moe mai rā i raro i te manaakitanga o te Runga rawa.

Ko te mihi tuatoru, ki te hunga ora. Koutou ko ngā mōrehu kuia, koroua, ngā pakeke, ngā mātua, ngā whaea, ngā tamariki, mokopuna anō hoki. Tēnā koutou katoa.

Ko te kaupapa o tēnei pukapuka, ko te mātauranga. Tuatahi, he kohikohinga kōrero e pa ana ki tō tātou iwi o Te Whakatōhea me te hapū o Ngāti Rua hoki. Tuarua, ki te tuku i tēnei pukapuka ki tēnā whānau, ki tēnā whānau o Ngāti Rua kua rēhita ki Te Poari o Te Whakatōhea. He whakaaro anō hoki, ki te tuku atu ki ngā marae, ngā kōhanga reo, ngā Kura Kaupapa Māori, ngā kura tuatahi pākehā, ki te Kāreti o Ōpōtiki, ā, ki te Whare Pukapuka o Ōpōtiki hoki.

Kei te aroha atu au ki ngā kaiako e whai kaha nei ki te whakaako tamariki me te hanga rauemi hoki e hāngai ana ki te rohe, ki te hāpori me te iwi o Te Whakatōhea hoki. He koha tēnei nāku, ahakoa he iti, he pounamu.

He rauemi reo rua tēnei, arā, ko te reo rangatira me te reo pākehā. He mana tō te reo rangatira, he mana anō tō te reo pākehā. He reka tō te reo rangatira, he reka anō tō te reo pākehā.

He mihi tēnei ki tōku matua, ki a Te Riaki Amoamo. Nāna ahau i ārahi, nāna ahau i whakaako. Ki te hunga kāore e mōhio ki a ia, ko ia te kaumātua o tō tātou marae ki Ōmarumutu e matatau ana ki tō tātou hītori, whakapapa, kōrero i tuku iho a kui mā, a koro mā. Ko ia te Pou o tō tātou Hāhi Ringatū o Ngāti Rua. Kāore e kore, ko ia te tangata mōhio o te ahi kā o Ngāti Rua. He mihi hoki tēnei ki tō tātou kuia ki a Herehere McCorkindale. Koia tētahi kaiwhakatikatika i te Reo Māori, nō Te Whakatōhea ia, ā, kua matatau ia ki te Reo Māori. Kei te nui te mihi ki tōku tūngāne, ki a Te Kāhautu Maxwell. Koia te kaiwhakatikatika i te reo Māori, nō Te Whakatōhea ia, ā, he pūkenga matua reo Māori kei te Whare Wānanga o Waikato.

Nō reira, e te hunga pānui, kia kaha ki te ako i tō tātou reo rangatira. Kia kaha hoki ki te kōrero Māori me te whai atu anō i ōna āhuatanga katoa.



Kua mutu te tangi  
o to tatou pere

Mereaira Hata  
Ngāti Rua/Te Whakatōhea  
19 October 2007



## **TE WHAKATŌHEA IWI**

Kei te tairāwhiti o Te Ika a Maui, te rohe o Te Whakatōhea. Inā, ka tīmata i Ōhiwa ka whai atu i te taha moana ki Ōpape. Ka whai tonu i te maunga o Tarakehā i Ōpape ki Awaawakino. Ka huri ki te tonga, ka haere ki Matawai. Ka huri ki te uru, ki Maraetōtara i Ōhope. Koinei te rohe o Te Whakatōhea. E whā tekau mā iwa mano ēka te nui o te rohe o Te Whakatōhea.

E ono ngā hapū o Te Whakatōhea ko Ngāti Rua, ko Ngāti Tama, ko Ngāti Patu, ko Ngāti Ngahere, ko Ngāti Ira me Ūpokorehe.

Ki tā te Tari Tatau o Aotearoa (2006), o ngā iwi Māori katoa, tēkau mā rua mano e ono tēkau mā iwa (12069) ngā tangata nō te iwi o Te Whakatōhea. O ēnei tangata katoa, ko te nuinga kua rēhita mō Ngāti Rua hapū arā, 25% neke atu te nui.



Ko Mākeo te maunga

## **TE INGOA O TE WHAKATŌHEA**

I tapaina te ingoa o Te Whakatōhea ki ēnei rerenga kōrero. I ngā wā o mua, i te wā e ora tonu ana a Muriwai, i haere ngā tāne ki te hī ika ki waho i te moana. Engari, i raruraru rātou, ā, ka tahuri te waka. I toromi ngā tama a Muriwai, ko Tānewhirinaki tērā rāua ko Kōau. I ngaro atu rāua ki te moana. I hoki mai ngā mōrehu ki uta. Tae tata mai ki te ana o Muriwai i pōhēhē ngā uri o Muriwai he ope taua kei te haramai. Ka hāparangi atu tētahi:

*“Muriwai e! He taua! He taua!”*

Engari, kāore a Muriwai i puta mai i tōna ana. Ka ūmere anō. Ka noho tonu a Muriwai i roto i tōna ana. Kātahi ka amuamu te kaihāparangi:

*“Ka TOHE tonu te kuia nei ki te noho mai i roto i tōna ana.”*

Nā te ahuatanga o te kuia o Muriwai i ēra wā, i mau mai te kupu TOHE hei ingoa mō ōna uri. Nō reira, kua tapaina te ingoa o te iwi nei, ko Te Whakatōhea.

## **TE INGOA O NGATI RUA**

I heke mai te ingoa o Ngāti Rua i te tipuna a Ruatakenga. Anei te kōrero e whai ake nei.

Ko Rēpanga he tama nā Muriwai rāua ko Tamateamātangi. I haere a Rēpanga ki te maunga o Kāpūterangi i Whakatāne. Ka kite atu ia he auahi e hiki ana ki te rangi i te rohe o Ōpōtiki. Ka poroporoāki ia ki tōna whaea, ka whai atu i te auahi. Tae atu ki te pā o Kohipawa i te Ōtara. Ko Ranginui-ā-te-kohu he rangatira nō te waka o Rangimātoru. Nāna tāna tamāhine i hōatu kia Rēpanga hei wahine māna. Anei te whakapapa e heke iho ana ki a Ruatakenga:

Ranginui-ā-te-Kohu  
Ngapoupereta = Rēpanga  
Ruamatarangi  
Ruamatanui  
Ruamataiti  
Ruataurau  
Ruaputake  
Ruakaweka  
Ruatakenga



Ko Waiaua te awa

Nō reira, ko Ruatakenga te tipuna, ko Ngāti Rua te hapū.

## **KO OMARUMUTU TE MARAE**

*“Maru ana te marae i te tangata, kahore he mutunga”*

*(Pēpēha o Ngāti Rua)*

I tapaina te ingoa o Ōmarumutu ki ēnei rerenga kōrero. E hia mano waewae kua whai i ngā tapuwae a ō tātou mātua tipuna. E hia kē ngā kaupapa i karangatia ai te tangata ā, ka maru te whenua. Nō te mea kei te haere tonu tērā āhuatanga i tēnei wā, kua kiia nei, kāhore he mutunga.

Ko te marae o Ōmarumutu kei waho i te taone o Ōpōtiki. Tekau mā whitu kiromita te tawhiti ki te tairawhiti o te taone. Kei runga i te hiwi, i raro i a Mākeo maunga, arā, te papakainga o Ōmarumutu. Kei mua ko te tohu Whakaari me te ātaahua o Te Moana-a-Toi. Kei te hauāuru, ko te awa o Waiau. Kei raro, ki te taha moana, ko te wāhi takoto o ō tātou mātua tipuna, tō tātou urupa ko Rangimatanui.

Kei te waharoa o te marae, he wāhi whakaruruhau mō ngā manuhiri e tatari ana ki te whakaeke ki runga i te marae. He tomokanga whakamaumahara hoki ki a Karera Waaka. He wahine rangatira nō Ngāti Rua hapū.

Ko Tūtāmure te whare tipuna. Ko Te Awanui Āporotanga rāua ko Tūpara ngā tohunga whakairo i a Tūtāmure. Ko Waiapu Te Tawhiro, ko Raimona Pāpuni, ko Mātiu Rēpanga, ko Mōrehu Heremia, ko Pōnaho Porikapa, ko Tauhā Nikora me ētahi atu ngā kaimahi. E whā rau pauna te pūtea i kohikohi mō te hanga i tēnei whare. I whakatūwheratia a Tūtāmure i te marama o Poutūterangi i te tau 1901.



Ko Tūtāmure tēnei i mua i te mahi whakahou

E whā tekau mā waru pūtu te roa, ā, e rua tekau mā whā pūtu te whānui o Tūtāmure. Kei runga i te mahau o te whare, he koruru. E rua ngā amo whakairo. Ko Āmoa ki te taha mauī, ko Mātahi ki te taha matau. Ko te tāhū o te whare me ngā heke katoa, he kōwhaiwhai. Kei raro iho o tēnā heke, o tēnā heke, he pikitia peita. Ko ēnei taonga e iri nei, kei te mau mai i te hītori tō Ngāti Rua hei akoranga mō tātou katoa.

I te tau kotahi mano, e iwa rau, e waru tekau mā whā, i timata ngā mahi ki te whakahoutia a Tūtāmure. I hīkina te whare ki runga, ka whakahoutia te whare katoa. Nā te pūtea a te Hāhi Ringatū i tautoko ēnā mahi tuatahi, i kohikohi i ngā rā o mua i Ōrangipakakino. Ko ngā tipuna i tuku koha i ērā wā, ko Tuakana Charles Frederick Leggett, ko Tū Pene, ko Amoamo Te Riaki, ko Himiona Kahika me ētahi atu. Nā te ahi kā o Ngāti Rua i mahi te mahi, na te ahi tere i tautoko.

E rua ngā kōhatu whakamaharatanga hoia e tū ana ki runga i te marae. Ko tētahi kōhatu mō ngā ope taua o Te Hokowhitu-ā-Tūmatauenga i hinga ki te Pakanga o Boer (1899-1902) me te Pakanga Tuatahi o te Ao (1914-1918) me te Pakanga Tuarua o te Ao (1939-1945). Ko tētahi atu kōhatu, mō ngā tāne i hinga i runga o El Alamein ki te whenua o Itāria.



Ko Upokohapa te haki

Ko Hineikaia te wharekai. Kei tōna taha, he whare whakamaumahara i ngā hoia. Nā Pine Taiapa i whakaako i ngā whānau o Ngāti Rua ki te mahi kōwhaiwhai me te mahi tukutuku hei whakapaipai i te whare. I whakatūwheratia ēnei whare e rua, i te rā tēkau mā waru o Maehe i te tau 1961.

Ko Upokohapa te haki o Ngāti Rua. He āhua rite tonu ki te haki o Aotearoa engari, he āhua anō tōna. Anei ōna rerekētanga. Tuatahi, he haki whero a Upokohapa. Tuarua, he mā te tae o ngā whetū. Tuatoru, ko te ingoa ‘Upokohapa’ kei runga. Ko te tikanga o te rere o te haki ko tēnei. Inā, ka rere te haki, he tohu tērā, kua tau mai te tūpāpaku. Kua tō te rā, ka heke mai te haki. Ka whiti mai te rā, ka rere anō te haki.



## TE TIRITI

Kua mōhio whānuitia e tātou i hainatia te Tiriti ki Waitangi i te tuaono o Pēpuere i te tau 1840. I tae mai tērā Tiriti tonu, ki Ōpōtiki. Tokowhitu ngā rangatira i hainatia te Tiriti ki Ōpōtiki i ngā rā 27 me te 28 o Mei i te tau 1840.

Anei ngā rangatira nō Te Whakatōhea i hainatia te Tiriti:

- Ko Tauatoro nō Ngāi Tama
- Ko Takahi nō Ngāti Ngahere
- Ko Āporotanga nō Ngāti Rua
- Ko Rangimatanuku nō Ngāti Rua
- Ko Rangiharepō nō Ngāti Patu
- Ko Ake nō Te Ūpokorehe
- Ko Whakāia nō Ngāti Ira

Ina, āta tirohia e koe ki ngā hainatanga o Tauatoro, o Rangimatanuku rātou ko Rangiharepō kua tuhia mai he tohu rīpeka, he tohu hāhi. Ko te rīpeka, he tohu o te pikopō, arā, ko te Hāhi Katorika. Mēnā kāore he tohu rīpeka, ko te hāhi Mihingare tērā.



He kohatu whakamaumahara mō ngā rangatira o Ngāti Rua

## TE RAUPATU

He iwi raupatu a Te Whakatōhea. Nā te patunga o Te Wākana e te ringa o Kereopa Te Rau, nō iwi kē, i hau mai nei ngā hōia ki Ōpōtiki i te rā rua o Maehe i te tau 1865. I raupatutia e te Kāwanatanga ō tātou whenua, i raro i te ture o te *New Zealand Settlements Act*, 1863. Kōtahi rau, e whā tēkau mā whā mano eka i tangohia. Arā, ko ngā maunga ērā, ko ngā awa ērā, ko ngā wāhi tapu ērā, ko ngā mārakai katoa ērā.

Kāore te whiu o te raupatu i mutu i konā. I werawera katoa ngā poti, ngā whare me ngā kura hoki ki te ahi. I riro atu ngā kararehe me ngā rawa katoa ki ngā hōia. Kei tēnā hapū, kei tēnā hapū tōna ake mamae. Kei tēnā whānau, kei tēnā whānau tōna ake mamae. Mā ratou kē ērā kaupapa e kōrero.

## TE WHAKAMUTUNGA

Nō reira, e te hunga pānui, koinei taku kohikohinga kōrero e pā ana ki tō tātou iwi o Te Whakatōhea me te hapū o Ngāti Rua hoki. Kia kaha tātou ki te ako i tō tātou reo me tō tātou mātauranga Māori, arā ko tō tātou Whakatōheatanga. He koha tēnei nāku, ahakoa he iti, he pounamu. Ko te tumanako, he tīmatanga tēnei - kua ko te whakamutunga.

Hei whakakapi kōrero, kei te hoki ōku mahara ki ngā kupu a tō tātou koroua ko Tīwai Amoamo. Ahakoa kua hinga tēnei tōtara o te Wao nui a Tāne i te tau 1991, kei te mau tonu āna kupu ōhākī hei akoranga mā tātou katoa.

*“E hika mā,  
E ako koe ko wai koe? Nō hea koe?  
Āpōpō ka manene i te whenua”*

## **NGĀ KOHIKOHINGA KŌRERO:**

### **Published sources:**

- Ngā Mōteatea, Part III, He Pātere nā Te Whakatōhea, explanation by Koopu Erueti, pgs 90-97
- Māori Peoples of New Zealand Ngā Iwi o Aotearoa – Te Ara - the Encyclopedia of New Zealand, Te Whakatōhea by Ranginui Walker, pgs 234-237
- Lyall AC, Whakatōhea of Ōpōtiki (1979), AH & AW Reed publishers
- Halbert R, Horouta (1999), Reed books publishers
- Journal of the Polynesian Society (March 1984), The Complimentary of History and Art in Tūtāmure meeting house, Ōmarumutu marae, Ōpōtiki
- Ōpōtiki mai tawhiti – Capital of Whakatōhea (2007), Penguin Group Ltd

### **Unpublished sources or limited publications which are no longer available**

- Ōmarumutu War Memorial Hall – Official opening – Saturday 18 March 1961
- Te Hui Whakanui i te Rau Tau o te Wharenuī o Tūtāmure – The Centennial Celebration of the Tūtāmure Meeting House – March 1901 – March 2001 by Tairongo Amoamo
- Ōmarumutu Māori School 95<sup>th</sup> Jubilee by Alex and Betty Upham
- Ōmarumutu School 125 Years Nov 21-23 1998 by Alex and Betty Upham
- Ngā whānau a Te Amoamo Te Riaki raua ko Hera Puhi Lawrence whānau reunion 5<sup>th</sup> – 8<sup>th</sup> January 2006

### **Kōrero and interviews:**

- Tuhi Tupene and Tiwai Amoamo (1984) by Roger Neich, National Museum
- Tiwai Amoamo (5-6 March 1990) by Mereaira Hata
- Te Riaki Amoamo (2006 and 2007) by Mereaira Hata

